RELIGIOUS INTELLIGENCE

Ministerial and Church Movements.

A Jewish Rabbi on the Moral Law as an Educator-Endless Punishment Abandoned.

PROGRAMME OF SERVICES TO-DAY.

At Allen street Presbyterian church the Rev. George O. Phelps will preach this morning and

evening at the usual hours.

The Rev. W. H. Dunnell will preach in All Saints' Protestant Episcopal church this morning and evening.
Professor Taylor and others will speak for the

Spiritualists in Harvard Rooms tuis afternoon, At the South Baptist church Dr. A. C. Osborn will minster to-day at the usual hours.
"The Limitations of Spiritual Knowledge" and

the "Dangers of Formalism" will be considered to-day at the usual nours by Dr. Moran in the

In the Berean Baptist church the Rev. P. f. Davies will preach this morning and evening.
"The Power of a Soul to Ruin Itself" and "The Reality and Power of Sympathy" will be considered at the usual hours to-day in the Church of

Our Saviour, by the Rev. J. M. Pullman.
The Rev. W. W. Andrews will preach in the Oatholic Apostolic church this evening, on "Early Christian Worsnip."

The Disciples of Christ will be instructed to-day the Rev. D. R. Van Buskirk in "Christian Faith, Its Basis and Its Object," and in "Obedience to

Paith," at the usual hours.

The Rev. E. Borel will conduct services for the French Protestant Episcopal church in Calvary

chapel this morning.
In the Free Tabernacle Methodist Episcopal church the Rev. L. H. King will preach this morning and Rev. Matthew H. Smith this evening.

The kev. R. S. McArtnur will speak this morning in Calvary Baptist church about "City Evangeliza tion" and this evening about "The Good Fight." The Haistead Praying Band will conduct the services throughout this day in Lexington avenue Methodist Episcopal church; Rev. Dr. Wakeley,

The Rev. T. D. Anderson, D. D., will preach this morning and evening at the usual hours in the First Baptist church of this city.

Mrs. N. T. Brigham will lecture for the Progressive Spiritualists to-day.

Dr. Thomas Armitage will preach this morning

and evening in the Pifth avenue Baptist church. The Rev. Dr. Robinson will preach this morning afternoon will administer the Sacrament of the Lord's Supper. A praise meeting will be held there in the evening.

The Rev. W. H. Pendleton will preach morning

and evening at the usual hours in the Fitty-third street Baptist church.

The Rev. Dr. Hatfield will preach this morning nd evening in St. Luke's Methodist Episcopal

ing in Grace Baptist chapel, and in the afternoon and evening addresses will be delivered by Drs. Jeffrey, Vall, Taylor and other ministers and lay-

The Rev. Dr. Taylor will preach this afternoon in the Madison avenue Reformed church, and Rev. H. D. Ganse this morning.

The Rev. W. H. Thomas will minister to the Beekman Hill Methodist Episcopal church this morning and evening at the usual hours. Prof. Forey will preach in Plymouth Baptist church this morning and evening.

The Rev. J. H. Munro will preach this morning and Rev. S. M. Ramilton this evening in the Scooch Presbyterian church.
'The Book With Seven Seals" will be opened this

morning by Rev. M. S. Terry, in Eighteenth street tethodist Episcopal courch. Dr. S. D. Brown will preach there in the evening.

in Laight street Baptist church, this morning and evening, the Rev. H. W. Knapp will officiate

Zion Protestant Episcopal church will be ministered to this morning and afternoon, at the usual bours, by the Rev. J. N. Galleher, pastor.,

"The Best Investment" and "The Desperate Effort" will be considered by the Rev. w. P. Cor-

this evening the sixteenth anniversary sermon of

the Home of Mercy.
The Rev. J. B. Hawthorne will speak in the Tabernacle Baptist church this morning on "The In-

ple who Live in Glass Houses."
In Wainwright Memorial Protestant Episcopal church the Rev. W. T. Egbert will preach this morning and evening. The evening discourse is

Services will be held this morning as usual in the Russian Greek chapel, Second avenue, Rev. N. Bjerring pastor.
The City Church Extension and Missionary So-

ciety will hold a public meeting this evening in the West Thirty-fifth street Methodist Episcopal church. Messrs. Cornell, Pisk, Peyton, Brummell and others will deliver addresses.

The Right Rev. Bishop Lynch will lecture this

evening in St. Joseph's Roman Catholic church, Tremont, on "Bismarck and the Church." In the Protestant Episcopal Church of the Atone-

ing and afternoon.

The Caurch of the Holy Sepulchre will be ministered to this morning and afternoon by the Rev.

J. Tuttle Smith, rector,
The Rev. L. Crandall will preach in De Garmo
Hall this morning and evening. A devotional

meeting will be held there in the asternoon. In the First Baptist courch of Greenpoint the Rev. D. Henry Miller, D. D., will preach this morn-

The Rev. Mr. Kirkens will preach in St. Peter's Protestant Episcopal church this evening.

The usual services, choral and preaching, this morning, afternoon and evening in St. Ignatius'

Protestant Episcopal church.

The Perst Reformed Episcopal church will be ministered to this morning by the Rev. W. T. Sabine, and this evening by the Rev. Dr. Goddard. At the Third Universalist church, this morning,

Chosen People," and in the evening on "Universalism in the Early Church." In the Protestant Episcopal Church of the Resurrection the Rev. Dr. Flagg will minister this morn-

In Elm place church, Brooklyn, this morning, Dr. Porteous will inquire "What is Truth and Who Possess It?" and in the evening, "What is Heresy, Who Divides the Church or the People?"

ENDLESS PUNISHMENT ABANDONED.

To the Editor of the Herald:— The Christian Union, Henry Ward Beecher editor in chief, has "abandoned" the doctrine of endless punishment, because enlightened Christian feeling declared "that it could not be true," and that "the time can hardly be distant when it (the Charen) will wholly reject the docthe still more startling expressions that, although "enlightened Christian feeling" has risen to this exaited truth-vis., that everlasting punishment "could not be true;" that this truth is not in accord with the letter of Scripture; thus-"The apof mankind to the letter of Scripture has never been successful, and never can be." "The issue has been tried again and again, and always with by those of Calvinistic tendencies has been that because, in their view, the letter of Scripture does

not sustain those blessed truths therefore they

Now, however, by an inspiration, the glorious light of truth has shone upon their minds, notwithstanding they do not, as yet, perceive the record of this truth in the revenied Word. This step in advance to higher altitudes of thought (made by the Christian Union) has met with the unqualified approbation of the liberal press of the country. But this approval ought to have been somewhat moderated by the reflection that those altitudes have been attained by the Christian Union, with the rejection of the letter of Scripture, whereas, as before intimated, these elevated thoughts and an adherence to the letter of Scripture should have gone part passu with the Chris tian Union. I have endeavored to show, as herein contained, that it is not impracticable to conform "enlightened Cortstian feeting" with the letter of Ser:pture: and this article may, possibly, interest

many of your readers. If, therefore, I can entirely eradicate the "Sting of the Bee," if I can by reference to the original tongues in the Scriptures clearly show that no prison house in another state of existence was ever contemplated for the wicked; in other words, Old Testament writers or by the Saviour and His apostles, the dogma must fall to the ground. I will numbly endeavor to impart that light, and show that the letter of Scrubture does entirely accord with those spiritual truths which have reached the mind of the author of the article re-

show that the letter of Scripture does entirely accord with those spiritual truths which have reached the mind of the author of the article referred to.

The statement of the inconsistency of the dogma of elernal misery with the present enlightened views of the Christian community is certainly a most hope in state of mind with which to attempt of eradicate the superstition which has so long been an incubus on the popular intelligence. In our translation of the Old Testament the word "hell" appears thirty-two times, and is always derived from the Hebrew word sheot. That word appears sixty-four times in the original in the Old Testament, and is translated thirty-two times into the words "pit" or "gravo" in English.

The word "hell" in Scripture is always a translation from sheot in the Old Testament and from hades (Greek), which is also derived from sheot, and also from gehenna (Greek) in the New Testament, except in one instance, from farfarts. Albert Barnes, D. D. (Presbyterian), one of our most learned divines, in his "Notes on Acts of the Apostles" (xl., 27), says:—"the idea which was conveyed by the word sheot was the dark, unknown regions of the dead; the abode of spirits, good and bad. As they were ignorant of the size and spherical condition of the earth, they seem to have supposed the region to be situated in the earth, iar below us, and thence it is put in opposition to heaven. "If I ascend to heaven thou art there; if I make my bod in sheot thou art there; if I make my bod in sheot thou art there; if I make my bod in sheot thou art there; if I make my bod in sheot thou art there; if I make my bod in sheot thou art there."—Psalms, cxxxix, 8."

And as inriher confirmation that the original meaning of sheol and hades was as above see "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," by Rev. John McClinock, D. D., and James Strong, S. T. D. (Methodists); also "Ecclesiastical History," &c., &c., by Rev. William Staunton, D. D., (Protestant Episcopal), General Frotestant Episcopal Society,

trime of Christ's descent into heli arises from the fact that two entrely distinct words in the fact that two entrely distinct words in the fact that two entrely distinct words in the original of the New Testament are rendered in our version by the single word nell—Hades and Genenna. Now hades is never used to denote the place of final torment, the region of the dammed, but signifies the place of departed spirits whether good or pad." Compelled to have some support for the dogms which Dr. Stannton still embraced, he was, perhaps, obliged to give the lo lowing definition (without, hywever, further explanation) to:—'Genenna. The original term for hell or place of final torment."

Now, beyond dispute, the passages where hades is used in the New Testament, and translated hell (as Dr. Stanuton says), are "never used to denote the place of final torment;" but are, as Dr. Barnes says, used to express the ancient beliefof "a dark, unknown region of the dead; the abode of spirits, good and bad." The only passages in which hades appears in the Scriptures are, viz.:—In Matthew, xi., 23, and Luke, x., 15, we find the following words, evidently figurative, drawing the great contrast between the elevated location of a city on a hill site and the fabilious hades located deep "in the earth:"—"And thou, Capernaum, which art exalted unto Heaven, shall be thrust down to hades." In Acts, ii., 27 and 31 quoting the prophecies of David in reference to the Fesurrection of Christ—viz. "Recause Thou wilt not leave my soul in hades," &c. ** ""lie seeing this before, spoke of the resurrection of Christ; that his soul was not left in hades." In Revelations, i., 18; vi., 8; xx., 13, 14, the apostic personlies death and hades, &c., thus—"The keys of death and hades hades were cast into the lake of file." In Matthew, xvi., 18, figuratively—as the powers of evil, &c.—"And thou art Pete"; and upon tais rock will build my Church; and the gates of Hades shall not prevail against it." And in Luke, xvi., 23, we have tace celebrated parable of the and in the Gras place, Professor Stuar, of Andover Theological Institute (Presbyterian), whose profound learning cannot be doubted, says:—"The word 'Genenna' is derived, as all agree, from the Hebrew word 'Genenna' is derived, as all agree, from the Hebrew word 'Genenna' is derived, as all agree, from the Hebrew word 'Genenna'. The valley of Gene-Hinnom is a part of the pleasant wad of valley of Hinnom, which bounds Jerusalem on the south (Josh, xv., 5; xviii., 6). Here, in ancient times and under some of the idelatrous kings, the worship of Moloch, the horrid idel of the Anmonites, was practised. To this idel children were offered in sacrifice (II. Kings, xxiii., 10; Ezek., xxiii., 37, 39; II. Chiron. xxviii., 3; Levit., xviii., 21; xx., 21. If we may credit the Rabbins, the head of the idel was like that of an ox, while the rest of the body resembled that of a man. It was hollow within, and, being heated by fire, children were laid in its arms, and were there interally roasted aire. We cannot wonder, then, at the sovere terms in which the worship of Moloch is everywhere denounced in the Scripteres. Nor can we wonder that the place taeli shound be called Tophet—that is, abomination, detectation—from 'Topo,' to womit with loatning (Jer., xxi., 32; xxi., 4; II. Kings, xxiii., 10; Ezek., xxiii., 37, 33.) After those sacrifices had coased the place was descerated and made one of loatning and horror. The plous King Joslah caused it to be politice—(II. Kings, xxiii.)—One that is, he caused to be carried there the filth of the city of Jerussiem. It would seem that the custom of descrating his place, thus happily begon, was continued in after agos, down to the period when our Saviour was on earth. Perpetual fires were kept up in order to consume the offal which was deposited there. And as the same offal would breed worms, hence came the expression, "Whose were were the hold whether words are so incenting such an opinion should be well weighed. What book on earth has a double sense of amining such an opinion should be

VALUALLA, JAB. 7, 1875.

TO THE EDITOR OF THE HERALD:-Being a constant reader of your journal, and knowing the independence of its convictions, I desire to place before the world my most solemn protest against the taking of human life by any individual or classes of individuals in a civil, min-

American government: (3) as a member of the divine society of Jesus Christ. There is but one Being who has the absolute right to take ille, and that one is He who created and gave life. This is a fundamental fact, stripped of all tawdry sentiquestion. It is not what tribes and nations in their associated capacities have done, or are now doing, but what is the authority of God and the moral sease upon which all human justice is professedly based. Majorities are no infallible guides; majorities do wrong; majorities have sanctioned the most brutal and damnable crimes; majorities killed the Son of God.

"THOU SHALT NOT KILL."

This is from the Decalogue, which contains a class of eternal principles, as binding at all times, upon all men, singly or collectively, and under all

conditions. The language is unqualified. It does may be left to the inference to kill your enemy. disposed citizen, but you may make the deduction that you may kill a rebel. It does not say thou shalt not kill as an individual, but you may kill in your civil, military or any official relation. The words stand out in bold and unequivocal outline, "Thou shart not kill."

They were not temporary or expedient for certain rude states of society. They are immutable principles. But the argument always on the lips of the advocates of capital punishment is that grawn from the language to Noah, which came before the moral law-"Whose sheddeth man's blood by man shall his blood be shed, for in the image of God made He man." Grant the accuracy of this translation, as many eminent scholars of biblical take is to put this pa-sage in the sphere of precept and command when it rightly belongs to sphere of prediction. "Put your finger in a hot stove and it will be burned;" "He that pursueth sin pursueth it to his own death;" "They tha take the sword shall perish by the sword;" "In

or, dying, thou shalt die indeed." It does not say whose killeth a man. Men are killed by poison, cutting, strangulation, drowning without shedding of blood. Whose is unquanted also, and includes judges, juries, sheriffs, hang-men, everybody who takes human life. Capital punishment was not inflicted upon Cain; he was banished from the scene of the murder as a fugi tive and said, "My punishment is greater than I can bear." And the Lord said unto him, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Here is taught the inviolable sanctity of human life, and that violence

will always beget violence.

But an objector will cite from the Levitical laws and show that for more than thirty offences capital punishment was administered-for idolatry mitted. The Levitical laws are abrogated or they are not. If they are, they do not bind us in any particular in rites, ceremonies, penalties, &c.; i they are not, then modern society is bound to

they are not, then modern society is bound to inflict capital punishment for over thirty offences, and everything pertaining to the politico religious commonwealth of the Jews must be strictly enforced. Remember, they had no penal institutions then, as we understand the phrase; society was rude, shirting, anaronic.

The great teacher and lawgiver of mankind, Jesus Christ, in that inimitable Sermon on the Mount, picked out the unchanging principles of moral law and enforced them with emphasis—"Inou snait not kill," while he repealed every portion of the Levitical law—including the law of retaliation—"An eye for an eye," &c. Wherever any aliusion is made to rightini authority by the aposities, and an appeal made for obedience to it, the language cannot by any possibility be tortured into a defence of capital punishment. "If thou do that which is evil be airaid, for the beareth not the sword in vain." The sword is an emblem of authority, and is used in conformity with the times and in an accommodative way to represent that authority.

thority, and is used in conformity with the times and in an accommodative way to represent that authority.

There is no biblical argument for the taking of human life in any capacity. What political reasons are there for this practice? Time and experience are proving that there are none which are worthy of defence. It is admitted by many of the best statesmen of modern times that capital punishment, being politically inexpedient, should be avoided whenever other means can be found of punishing with equal, if not greater, effect. John Stuart hill was an able defender of capital punishment, and his speech delivered in the House of Parliament, April 22, 1868, and reported in the London Times, can be taken as the strongest plea in invor of this brutum/humen. But his arguments were riddled and battered down into worthlessness by Mr. Glipin, of the same House. Mr. Mill took the position that capital punishment was not so dreadful as sentimentalists represented, because we only took away, the life of the culpit and death ensues. "What is death?" he asks trumphantly: "something comparatively easy. Was it not the object of all education to teach us to despite death?" As if he would say to the culprit on the gallows. "Tou ought to be mignity thankful that the law does not exact any more irom you than your life; that's a trifle; oeath is nothing; you get off easy." It is strange that so keen a logician as Mr. Mill did not discover that his argument was self-destructive and opposed to what the law contemplates by such punishmen.—viz., that death, as a final penalty, was terrible to the culprit, terrible to all wrong-doers and a restraint of lear, if nothing eise, upon society. Certainly those who execute the law on not regard the vallows as a nathway of reass. doers and a restraint of lear, if nothing else, upon society Certainty those who execute the law do not regard the gallows as a pathway of roses, whatever Mr. Mill might have thought of it when he was this side of the grave. One cannot argue for the terror and ease of the gallows at the same

for the terror and case of the gallows at the same time.

That the gallows does not act as a restraint under That the gallows does not act as a restraint under any condition in which murder is committed is almost, if not quite, self-evident. It proves itself. A man commits murder under one of two conditions—impulse or deliberation. When he rushes upon his victim with pisol, knife or bludgeon, what does he, under such an impulse of passion, think of the gallows? Nothing whatever—it does not enter his mind. But if he is not deterred then, will he be when in cool deliberation, day by day, month by month, year by year, he plans how to get his victim within the meshes, and then destroys his life? There has been time for the gallows to rise awthart his vision daily and nightly; there might be self-assertions of conscience; before him might pass the forms of the broken-nearfed widow and dependent children or irlends, yet none of these things move nim to the right or left, but on he goes to gloat his soul in blood. The gallows is not a preventive of crime. It has tailed as such; and to defend it is unscriptural, unphilosophic, impolitic; it is absurd.

it, so salutary has been the operation of the new laws.

Portugal witnessed her last execution in 1846; in 1851 there were 278 howicidal crimes; in 1855, 173, and in 1860, only 142. The Governor of Michigan reported in 1864, after seventeen years' experience of the new code, that crime had diminished and because conviction and pun isnment were so much more certain.

The death penalty has been abolished on the grounds of pointical inexpediency in Tuscany, Portugal, Oldenburg, Anhait, Nassan, Bremen, Neuichatel, Wurtemburg, Bavaria, Baden, Brunswick, Belgium and several of our own States—as Rhode Island, Wisconsin, Michigan.

We indurge the hope that by a more thorough study of crime and its penalties and the science of prison discipline, by our legislators and, indeed, by the great mass of our intelligent people, that the day will soon come when not a capital execution will be witnessed on this Continent. It will not do to rely on the gallows to prevent crime. What is needed is correct information on the operation of penal laws, statistics, &c. These would help us to get at—

1. The causes of crimes.

1. The causes of crimes.
2. The progress of crimes.
3. The defects of the agencies for repressing

2. The causes of crimes.

2. The progress of crimes.

3. The defects of the agencies for repressing these crimes.

Commissioners appointed by the Governors of the different States authorized by the Legislature would secure this information. This, so far from being a lopping process, would be going to the root of things. "An ounce of prevention," &c. Punish all criminals. The infliction of suffering as a pensity for crime and the taking of human life for crime are not, as many suppose, equivalent expressions. Society has the right to impose punishment, but it has not the right to rob any human being of the right to live. This is elemental and belongs only to the prerogatives of God. With such a view one cannot but feel that every judge, juryman, sherif and hangman is guilty of civil (?) murder. This is a startling statement, but it stands here to challenge refutation. It is to be deculed not by what other men have sanctioned, not by what the laws are now upon the statute books, but upon the inviolability of human life.

It may be asked, how can we expect others to respect human life when we ourselves destroy it? Even so. That question has force. What has been the effect upon society at large by those foul and brutal exhibitions around our gallows? It has turned out that the people have acquired everything but a decent respect for law and life. As soldiers who become hardened to the scenes of the battle field, so the people who read of or witness the civil strangulation of a miserable wretch. Recall the conduct of those hard-nearted spectators a few days ago during the execution of Lewis Jarvis and Eibert Jackson in Long Island. As your reporter said, "It is almost incredible that men should entertain a private spicen against the cuprit whose life is forfeited to the law, that they should feel a pieasure from having the sufferings of the condemned intensified; yet on every hand were brotal remarks."

bunglers under the role of civil officers might kill nim—"For God's sake, gentiemen, den't make a mistake thus time"—and he was gradually strangled and pummeled to dearh by hand power. Does civil law kill men in the low sense of revenger if so, it did its work well with poor Jarvis.

When the writer was a boy about twelve years of age he witnessed the execution of a German in the jail yard of the city of Wikescarre. A company of Yagers formed a hollow square about the gallows. When the trap fell the victim descended with it until the tips of his toes just touched the trap, and he swung about half airse, half dead, it seems that the noose was not rightly adjusted and slipped. The leader of the company, baving a large axe on his shoulders, rushed forward and cut the trap to allow the body to wing, while a posee of men leaped on the body to bear it down for the purpose of sliding strangulation and putting the poor wretch out of his misery. What name does that go by? A civil execution. I pronounce it of whiled murder! Civilized murder, forsooth? No, it is baroanism! Is that the way we moderns cultivate respect for human life? It cannot be a right way. If his must be sacrificed, better far the Spanish guillotine, which detaches in an instant the root of sensation, the brain, from the trunk and branches. But better than all is isolated confinement. The murcarer may pay back some of the debt he owes society though he never restore the life he has taken. That debt he lever can pay back, either by confinement or the forfets of his own life. For that he must give a strict account to his Maker. The lex tallouits mist be directed to the true end of punishment, which is not vengeance but prevention.

BENJAMIN F. BOWEN.

COLD SPRING, ON HUDSO A LADY'S CONTRIBUTION TO THE GENEALOGY OF

CHRIST.

TO THE EDITOR OF THE HERALD :-Will you be kind enough to insert the following, taken from a Bible dictionary edited by the New York Bible Tract Society, on the genealogy of Christ, touched on in last Sunday's HERALD'-"The each other; one giving probably the genealogy of Christ's reputed father, Joseph, and the other that of his mother, Mary. The two hoes descended from Solomon and Nathan, David's sons. They unite in Salathel and again in Christ. Joseph was the legal father of Christ and of the same family connections with Mary, so that the Messiah was a descendant of David, both by law and according to the flesh.'" A LADY READER.

A WOMAN'S DEFENCE OF SPIRITUALISM

TO THE EDITOR OF THE RERALD:much too sweeping assertions about the chicanery of Henry Stack, in his spirit manifestations with a slate. I am an inquirer too, but I have investi-gated this phase of the phenomena to my entire gated this phase of the phenomena to my entire conviction that unseen hands do hold the pencil. Sometimes I have washed the slate, scaled myseli at three feet distance from Slack. Then I have thrown the bit of pencil away into the furthest corner of the room upon the carpes. I have seen that pencil placed upon the slate, held as I hold this pen now to testify for truth, and several sentences were written upon it. Meantime I held the slate at arm's length in an opposite direction from Slack, who did not at that moment "press my hands down upon the table" (inquirer has "an honest man's respect for a true Spiritualist" there is no need for him to try to controvert this statement of an honest, cultivated WOMAN, January 24, 1875.

VERITAS OBJECTS.

"Veritas" objects to the false quotation of Scripture in Mr. Walters' letter, published in the HERALD on Sunday, 17th inst., in regard to Peter being the Church's foundation. "Veritas" de-ciares that the zeal which would misquote Scrip-ture and faisily history to make a point or gain an argument is very apt to defeat itself. It will react upon its authors and produce unwholesome fruits.

MINISTERIAL MOVEMENTS.

Last Thursday was observed by the Presbyterians and others in this city as a day of prayer for colleges. Religious services were held in the Re-formed church, on Fith avenue and Twenty-first street, and in the University place Presbyterian

There is deep religious interest in Delhi, N. Y. years, since the labors of the Rev. Mr. Orton, who The Rev. S. Henry Bell has resigned his pastorate

of the Brunswick church, Ga., in consequence of impaired health, and has retired from the active duties of the ministry.

Rev. C. S. Richardson, late of Robert College, Constantinople, a very hearty reception, after hearing him for a couple of Sabbaths, and he expects to begin his regular labors with that people so-day.

The church in Abington, Pa., has called Rev. Leighton W. Eckard, late missionary of the Presbyterian Board in China, to become its pastor.

The Rev. Alexander Henry, of Philadelphia, has received a unanimous call to the pastorate of the Lycoming church, at Waverley, Pa., near Williamsport.

port.

The Presbyterian Church, North, new has organizations at the following points in Texas:—
Gaiveston, Austin, Dennison, McKinney, George-

The Rev. J. B. Whitten was installed pastor of the Seventh United Presbyterian church in Philadelphia hast week.

Rev. J. J. Pomeroy, of Upper Octorara, Pa., has been called to Rahway, N. J.

Processor Patton, of Chicago, has been called to the pastorate of the Jefferson Park Presbyterian church in that city.

Dr. Priest, of Ouincy, Ill., will begin his labors

the Holy Cross, Raitimore, Md., has been unautimously elected rector of Grace caurch, Wateriord, in the Ducese of Albany.

The Rev. W. G. W. Lewis, rector of Christ church, Meadville, in the diocese of Pittsburg, has tendered his resignation, to take effect on the last of April.

Meanwhile, in the diocese of Pittsburg, has tendered his resignation, to take effect on the last of April.

The Rev. P. N. Luson, late of Port Jervis. N. Y. has accepted Emmanuel church, La Grange, Ill.

The Rev. Joshua Morsell, D. D., having resigned St. Luke's, Lanesboro'. Mass., bas accepted an election to Grace church, City Island, Westchester county, N. Y.

Bishop Whipple, of Minnesota, is compelled by feeble health, to auspend his episcopal duties for a time and to betake himself to the West Indies.

The Bishop of Vermont has recently appointed the Rev. Br. Huil, rector of Christ Church, Montpeller, to be Dean of the Beilows Palis Convocation, in place of the Rev Dr. Douglass, whose duties as President of the Norwich University, have compelled him to resign the former office.

The Rev. Dr. Peters, of St. Michael's courch, its speading the winter on the Pacific coast to recruit his health, alter many years of laborious parish work of charitable and missionary service. This is one of the old New York Episcopal churches and dates as lar back as 1807.

The Rev. T. I. Randol, h has been elected rector of Carrist Church, Sherburne, N. Y.

Bishop Andrews is making a visitation of churches in lowa; Bishop Bowman has gone to Pittsburg, Pa., and other bishops of thejchurch are peramoulating the country supervising the spiritual interests of the denomination.

Reva. Inskip and McDonald are holding meetings in 'anada, and report great success.

Dr. J. W. Lindsay, of the Boston University, has reauned home after an extended four in Europe and Syria.

Dr. Humphrey, who was compelled to leave Methodist mission work in lings begane of Pittsburg and Syria.

and Syria.

Dr. Humphrey, who was compelled to leave Methodist mission work in India, because of breken heaith, is practising medicine in Little Falls, N. Y. Rev. Asa Massa, D. D., will remain in London until spring, when he nopes to return to this

Rev. Sanford Hunt, D. D., presiding elder of the Rev. Sanford Hunt, D. D., presiding elder of the Niagara district, Western New York Conference, was in this city a few days ago to consult prominent officials of the Church with reference to a modification of the laws of the State affecting religious corporations. Among other things, the election of church trustees by the public vote of adult members of the church, is asked for.

At the desication of the Methodist Episcopal church in Springfield, hass., on the 19th inst., \$24,000 was raised to liquidate the dect of \$35,000 that rested on it. The balance due was promised ere Bishop Bowman dedicated the onliding.

Dr. Vernon's acceptance of the pastorate of the American chapel in Rome is with the consent of the Bishop and the Mission anthorities, and does not at all interiers with his superintendence of Italian missions.

the Bishop and the Mission authorities, and does not at all interiere with his superimendence of liahan missions.

Kevivals and conversions are reported in the places named as iollows, in addition to what has been previously reported:—at Hopewell, N. Y. 20; at Livingston, N. J., 39; at Cooperstown, N. Y., 40; at Esopus, N. Y., 36; at Pravisville, N. Y., 34; at Pine street church, Williamsport, Pa., 250; at Jane street church, New York city, 40; at Farrandsville, Pa., 31; at Lincoln, N. Y., 40; at Buddiown, N. J., 30; at Broadway church, Camden, N. J., 65; at Moorestown, N. J., 15; in Eignteenth street Methodist Episcopic church, Philadelphia, within the past two weeks, several have been converted, and in Thirty-fourth street church, this city, a revival salso in St. Paul's Methodist Episcopal church, this city, a revival is also in progress. A spirit of revival prevails also in St. Paul's Methodist Episcopal church, this city, Dr. Chapman, pastor.

The Gioversville Methodist Episcopal church has advanced its missionary cohection \$250 over last year's, reaching \$800 this year.

The Rev. R. N. Siedd, of the Virginia Conference, has resigned his charge at Oceanport and has gone to Florida for his nealth. The Rev. George W. Smith, of the Newark Conference, has also been granted an extended leave of absence for a trip to Florida, by his people of Montclair.

Revivals in Short Tract, N. Y., resulted in 50 conversions; in Windham, N. Y., 200; in Tunk-hannock, 30; in Richiand Springs, N. Y., 30; at Philips' Port, 40; at Foster's Meadows, L. 1, 20, Mrs. Leroy, of Baltimore, is conducting revival meetings in Passaic, N. J., with marked success. In the German church son Gerard avence, Philadelphia, 17 have been converted, and at Lehman's chapel, 20.

BAPTIST.

chapel, 20.

BAPTIST.

The Pilgrim Baptist Mission church in Philadelphia is building a chapei 40x80 feet, to cost \$7.000.

Grace Baptist chapel, Philadelphia, was dedicated on January 21.

Rev. W. D. Morgan has resigned his charge at Catasqua, N. Y., and accepted a call to Chester, conn.

Revivals and conversions are reported in the Revivals and conversions are reported in the following Baptist churches:—In Stepney, Vi., 25; in Thirty-seventh street church, Pittsburg, Pa., 25; in Springheid, N. Y., church, 70; in Bordentown, N. J., 30; in Cinton, N. J., 21; in Plank Road Baptist church, near Syracuse, N. Y., 7; in Fourth avenue Baptist church, Pittsburg, Pa., 40.

The Rev. Dr. Fulton, of Brooking, starts this week on a lecturing tour in the South, to be absent three weeks.

The following Baptist-churches in Massachusetts are pastoriess, to wit:—Fitchburg, Westboro, Westboro, First Lowell, filouceater, Wassington street.

The following Saptist-Churches in Massachusetti are pastoriess, to wit:—Fitchburg, Westboro, Woburn, First Lowell, Gloucester, Washington street Lynn, Chelsea, East Hoston, South Hoston Harvard stieet, Boston; Pleasant street, Worcester and Huntington, and other vacancies are expected. shortly.
The First Baptist church, of Elizabeth, once the

The First Baptist church, of Elizabeth, once the wealthnest and most inshionable of the churches there, is verging on bankrupter. It is heavily in debt. Its pastor, Rev. Dr. H. M. Gallingher, took charge on a salary of \$6,000. He has submitted to a razee of \$3,000, and precess to stick by the church than take a \$10,000 offer in New York.

The Park street Free Baptist church, of Providence, R. I., have given Rev. J. M. Brewster, of North Schuste, R. L., a unanimous call to the pastorate. torate.

The Baptists in Poland have increased in five years from 312 to 1,102. The mission field extends

ver 400 miles. The Rev. James Boxer, late of Sing Sing, N. Y., has accepted a call to Goshen, Ind.

Mr. Wilmont M. Mahew, a member of the last graduating class at Newton, has accepted a call to become pastor of the Baptist church in Swanton, Vt.

To the Editor of the Herald:—

men, and to the law of, Alexandra of the personal property of the perso

ceive the great design of God in red israel from the cruel tyranny of Pharsen. And many a time did the cope of serving God on this mountain and in their own land in the pure and

many a time did the cope of serving God on this mountain and in their own hand in the pure and invigorating air of liberty inspire and console their crushed hearta. Having described the attendant circumstances of the delivery of the Lord on Sinai, Mr. Nort remarked that the echoes of Sinai athi reverberated throughout the civilized world. Every morai, civil and municipal law now in force in the divilized world received its life in the dark cloud that enveloped Mount Sinai. Its hightnings have illumined the best minds of every nation. Independent of creeds and catechisms, and from its centre has fashed forth the divine light of love, numanity and truth. That sacrod-decal-gue enkinded a religious fame and gave birth to a creed which can never know decay or destruction. In the World of our God abideth forever. Mr. Nort referred here to the perceutions and sufferings which the Jewish people have nedured in all ages for religion's sake, and added that they are at this day.

LIVING MONUMENTS OF GOD'S MERCY and of the indestructibleness of that monothesiate idea which was revealed to the world through them by God on Sinai. That is their peculiar iegacy and the buse upon which Judiaism rests—the coiner stone of her nationality, the source of her liberty and the ten subtime degrees of her notly order. And to-day, said the preacher, let us gaze attentively and joyously upon that decalogue which adorns the tablete of every synagogue throughout the world and oe reminded not only of the solemnity of the occasion on which this law was given, but also of the redemption of our forefathers by that great Redeemer in whose hands are the destinies of nations as well as of individuals. And though the original tablets of some, written by the finger of God, are no more, their records are not lost to us; for they are transcribed in that holy Book of Truth, whose inspired teachings and sacred examples afford hope, relief and comfort to our scattered race. Let us, then, said Mr. Nort, adhere to that law which God proclatmed from Sinal's

igious education of their children. They are to be the future custodians of Israel's creed and code, and the expectation of the present whit not be disappointed it every Israelite will furnish his mite toward the

ADVANCEMENT OF HEBREW EDUCATION.

One of the principal commands of the law is that it shall be taught diligently to the children. This must be done if Judaism would be preserved in America. The future defence and shield of this law is an American Jewish ministry. With a fearless band of such preachers—men of truth and who lear God—they can anticinate that glorious day when Israel's religion will be more universally observed, honored and defended than it is to-day. Then, when the men of this generation are sleeping in the tomb, the sacred tree of Judaism will biossom and hourish with renewed without as the celtars of Leanon of old, and Israel will fulfil her divine mission and be unto the Lord a kingdom of priests and a holy nation.

REGULATIONS FOR LENT.

The following regulations for Lent have been issued by Bishop Loughlin, of Brooklyn. They are similar to those observed in this and other

dioceses:—

1. All the week days of Lest, from Ash Wednesday til: Easter Sunday, are last days of precept, on one meal with the allowance of a moderate collation in the evening.

2. General usage has made it lawful to drink, in the morning, some tea or confec.

3. The precept of fasting implies also that of abstinence from the use of desh meat; but by dispensation the use of flesh meat; but by dispensation the use of flesh meat; sallowed in this diocese at any time on Sundays and at the principal meal on Mondays. Tuesdays and Thursdays, with the exception of Holy Thursday.

4. It is not allowed to use flesh meat and fish at the same meal.

5. Lard may be used in preparing fish, vegetables, &c.

oles, etc.

6. The Church excuses from the obligation of fasting (but not of abstinence from flesh meat except in special cases of sickness or the heat, the following negative. the following persons:—
Young persons under the age of twenty-one years; the sick; those whose duties are of an exhausting or laborious character; wemen in pregnancy or nursing infants; all who, through weakness, cannot last without great prejudice to their health.

DR. PALMER'S MEETINGS FOR HOLL NESS.

Every Tuesday afternoon for the past thirty seven years a meeting for the promotion of hollness has been held at the residence of Dr. Palmer. in this city. There has been no interruption ever the services when at home, and when absent is their work as evangelists, whether in Europe or in this country, their place was supplied by Mrs. Langiord. The attendance numbered between 200 and 300 at each service. Ministers of different comminations. Methodist, Prespyterian, Reformed and Episcopalian, are present and participating in the exercises. Qakers also attend, and one who was present recently said:—"i denot know how your Methodist brethren feel when they shout 'giory! but I want to say, Glory! The meetings commence at half past two P. M., and continue about two hours. They are held in Dr. Paimer's large pariors 316 East Fifteenth stret, apposite Stuvesant Park), which have been most conveniently fitted up for the purpose. the services when at home, and when absent to

SPIRITUAL HUMBUGS. REPLY TO "AN INQUIRER."

which have appeared in your excellent paper. written by some person signing himself "An In little spiritual experience with Messra. Sinde, Foster and Mansfield. In the first place, I do nos doubt but "luquirer" has related his experience in what seems to him an honest way. The weak point of his statement is the limit of his experiments and the excent of his dissertation. I have numbugs, held over a hundred sittings with the mediums named above. "Inquirer" has had but two with each of them (according to his own statement). I not only held so many sittings with

mediums namen above. "Inquirer" has had but two with each of them (according to his own statement). I not only held so many sittings with them; but I employed other parties to go to them and have sittings also. I have care fully selected parties to make these investigations; and now it can simply state the result, which, I trust, may yet awake a higher spirituality in "Inquirer." In the first place, those mediums are all nighly sensitive persons, and, in the sittings they give, come more or less under the influence of the persons to sent to these mediums I report as follows, to wit:—

Four went separately, under false rames, with false questions, for laise personages. All of these reported that the mediums were frauda, possessing no extraordinary powers. Four went separately, under their own names, but with false questions. They reported that the mediums were clairvoyants and tricksters.

Four cleraymen went separately without giving any names. They were, so they said, "disgusted with spiritualism" before they went. They all received disgusting communications. Four infinels went separately under their true names and with honest questions. There of these reported that the spirits they inquired after were non-sa. The other reported in layor of Spiritualism. These infinels all reported the mediums wors. Four others were sent, who were inclined to believe Spiritualism "from their own impressions" before highest all reported the mediums were sent to them of the presence of the spirits of their departed irrends and relatives. These also reported that the medium were strictly honest. Two honest sleight-of-hins men were strictly honest. Two honest sleight-of-hins men were strictly honest. Two honest sleight-of-hins men were such as the first sitting. One of them was intended in the medium were nonest, and he corroborated the remarkable at the first sitting. One of them was intended and hing and the sent properly the men the propers with the sent has one in the summent to show the presence of the spirits of their remark